

# THE AMERICAN JOURNAL OF HOMŒOPATHY.

"The agitation of thought is the beginning of Truth."

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## AMERICAN JOURNAL OF HOMŒOPATHY.

NEW YORK, APRIL, 1849.

### INCONSISTENCY OF THE OPPOSITION TO HOMŒOPATHIA IN AMERICA.

Physicians of the homœopathic school are compelled to stand on the defensive. The aggression was from physicians of the allopathic school; and attacks from that quarter continue, and it seems, that in proportion to the spread of the true art in healing, so is the severity of the assault. Those of our school, are charged with a vicious propensity to do harm to the profession: and this is made the basis of the often repeated assertion that "they have left the profession." The absurdity of such a charge, and of such an inference is so plain, it is not requisite to spend time, to prove the falsity of the one, or the harmless folly of the other.

The allopathic school in this country, has placed itself in a position before the public, which we deeply regret. Its course has been incompatible with the spirit of our govern-

ment, and with the spirit of the present age. The fundamental error into which it has fallen is, the adoption of the medical *ethics* of England and France; and thus the attempt to establish a sort of aristocracy in the profession. The controlling influence, however, being in the hands of a few, the term oligarchy is the most appropriate. We do not think we misrepresent, when we assert that this has been virtually, the form of government of the medical profession in America. Long before the introduction of homœopathia into this country, there was a restlessness among the members of the profession, and it could not be said that harmony existed in it; yet, the oligarchy was enabled to present a tolerable outside show of peace, by means of a printed code of *ethics*, copied almost *verbatim* from that of Gregory of Edinburgh: prepared for, introduced into, and carried through the medical society of this city by a foreigner, who possessed in an eminent degree the spirit of the European aristocracy. This code did not work well. Soon, complaints were made of its violation. Trials took place before the society, and as the records will show, one, who was then a young man, but who now ranks among our most distinguished physicians, was subjected to a trial on a trivial charge, and was judged guilty. He utterly refused to pay the penalty, and we doubt if he has had respect since, for any system of rules for regulating the actions and manners of physicians, except what every gentleman finds in the disposition of his own mind.

The above code was formally or virtually adopted by medical societies throughout the union. After a while, the junior members perceived, that every movement that had been made in the societies, tended to promote the interest of a few of the senior, and prejudiced that of the junior members. Every law enacted by the states, to regulate medical

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practice, had a similar effect, and finally it was urged, that the interest of all concerned would be promoted by the repeal of all laws on the subject, and allow each practitioner to rely upon his own merits, and trust to the intelligence of the people to determine the difference in skill. Some of the states pursued this course; but in those where legal enactments still exist, they are scarcely regarded. In connection with these proceedings, and this state of things, a few, who had the means, visited Europe, and came back, loud in praises of the European schools of medicine; and such was the commendation, both in public and in private, that those of us, who were compelled to remain at home, doubted if we had been, more than half educated in our own colleges, although many of the professors were educated abroad.

Foreigners perceiving the high estimation those were held in who possessed diplomas from Paris, London, or Edinburgh, put on airs peculiar to their country; and with foreign diplomas, and foreign manners, many of them worked their way to the pockets of the people. American physicians soon noticed the advantages foreigners possessed over themselves; and by way of protection, numbers visited Europe and took a look at her medical schools and hospitals, and after returning, pretended to be richly laden, with large quantities of medical knowledge from Paris, and other places. These, directly or indirectly, spoke disparagingly of our own schools, and those educated in them, until few could command general confidence in a city practice, who had not seen those wonderful medical establishments in Europe, of which they had heard so much, and out of which, it was thought, no one could be qualified to practice the art of medicine safely. To such a pitch was this carried, that the relatives and friends of a physician who had been to Europe, took pains, to report their opinion of his transcendent abilities, on account of having walked through the hospitals of Paris, and of London. And whenever they happened to visit the patients of other physicians, they would be sure to urge the necessity of calling Dr. A., or B., or C., for he had been to Europe, and had seen the great hospitals of that country. And many truly skillful practitioners have been discharged from attendance upon their patients, by such an influence; and many a family, has had cause to mourn on account of it.

This state of things kept up the oligarchy, and no one was found bold enough, to oppose its power, for it should be noticed as a remarkable fact, that most of the work of the different societies was of a political character, and little or nothing was done for the science and art of medicine.

In 1830, a fair review of Hahnemann's *Organon* appeared in the *American Journal of Medical Sciences*, and although, it must have been read by hundreds of the profession, yet only a very small number perceived, that if the clear principles therein expressed, should by experiment be proved true, a complete revolution in the healing art would necessarily follow. From 1825 to 1835 there were some fifty practitioners of homœopathia in this country; yet the allopathic school, did not think of denouncing them; but on the contrary, in 1833 or 4, the Medical Society of the city and county of New York, at an annual meeting, at which there were present nearly two hundred members, unanimously elected Samuel Hahnemann an honorary member; and the Society's diploma was sent to him, with a letter by the corresponding secretary, which were duly acknowledged by Hahnemann; and he held this relation to the Medical Society of the city and county of New York, at the time of his death. But, when James Johnson, M. D., Physician extraordinary to the King of England, denounced homœopathia in 1835, in the *Medico-Chirurgical Review*, the entire allopathic school in America, under the direction of the oligarchy, responded to Johnson; and then for the first time it had a dim view of its danger. Its leaders being ignorant of Hahnemann's principles and practice, and having full faith in everything that came from abroad, especially in whatever emanated from the King's Physician; for a while, they contented themselves and most of those they governed, with Johnson's statement, that "Homœopathia is going down in Europe." But whatever may have been going on in the old country, to the credit of our country be it spoken, a large number of American physicians saw, there was but one method of ascertaining the truth of the new system of medicine; and, instead of being influenced by the denunciations of homœopathia by foreign journals, they tested the practice in the treatment of diseases, and finding, what was said of it, by its author, fully confirmed, they openly and fearlessly avowed their confidence in it, regardless of

the King's Physician in England or the oligarchy in America. In doing this, they knew, they would violate no obligation to the profession, nor infringe the rights or privileges of any one: they did not seek invidious distinctions by designating themselves "Homœopaths" and their opponents "Allopaths." This was the work of the allopathic school, and was first introduced by the English Journals, and adopted by that school in this country. It was intended as a word of reproach, but having failed in that; it rebounds with a tremendous force upon the heads of those, who meant to crush the truth by a word.

Homœopathia found advocates, and continued to spread. Her friends out of the profession, were the wealthy, the intelligent, and the most influential of our citizens. These facts were so prominent, that the allopathic school, itself, actually perceived them, and was troubled. All sorts of means were employed to arrest her progress. Every Medical Journal, of that school, in the country was out upon her in full cry. Old Societies were broken up, and new ones formed, with the avowed object of crushing homœopathia.—Personal attacks were made publicly and privately upon her practitioners; and it was again and again gravely stated, what no one of any observation would believe possible ever to happen "that none of the rulers had faith in homœopathia." All professional, and even social intercourse nearly ceased; and the monstrous pride of the allopathic school which had been accumulating for ages, would not permit it to look, but with superlative contempt and withering scorn, upon its rival. It has disgraced itself by some of its acts, particularly has it done so, by appropriating without acknowledgement, a few indispensable remedies, the use of which it learned from the school of homœopathia.

The truths taught by Hahnemann have so gained the confidence of physicians, and the people, that the character of the opposition is changing. This does not arise from any shrewdness of allopathic physicians, but it is manufactured naturally enough from an admission of detached portions of homœopathia; and mixing these with allopathia in such proportions as suits the fancy of each practitioner. This is designated *eclecticism*, and the practitioners of it are termed *eclectics*. These disclaim all exclusiveness, contend for great liberality, and good feeling; and claim the

liberty of dipping into every dish by whomever prepared, and taking therefrom, whatever agrees with their notions, regardless of any principle whatsoever; for an *eclectic*, can have no fixed principles. The true friends of homœopathia, must guard against this most deceitful foe of medical truth. It is a doctrine taught in almost all our medical colleges, and the hundreds of yearly graduates come forth from these institutions, more or less imbued with *eclecticism*. And because of this, in a short period, the present generation of junior members of the profession, will seek an alliance with those of the homœopathic school. This has been done in many instances, all over Europe; and already, to some extent in this country. The moment the "Quarterly Homœopathic Journal" appeared, as an advocate of *eclecticism*, under the name of homœopathia; an allopathic journal of large circulation expressed its delight; and when the Editor was removed from among us, that same journal sought an obituary of him, in which the liberality, of *eclecticism* was prominent, although the term was not used; and gave its readers to understand, that if all homœopaths were as liberal as the late Editor of the Quarterly, the hatchet would be buried, and strife cease.

In view of the state of things, as above described, it is the positive duty of genuine homœopaths to adhere strictly to the established principles of their system; these will sustain us, in any disease, if we unwaveringly rely upon them; but any deviation under any pretence, however plausible, will certainly in the end, disappoint the hopes of the practitioner and of the sick, and retard the progress of a true system of medicine.

#### LETTER TO HUFELAND,

BY SAMUEL HAHNEMANN.

Translated by Geddes M. Scott, M. D., of Glasgow.

Dearest Friend!—It is not because of your greatness, Hufeland!—but because of the irresistible attraction of your excellent heart, that I feel so much pleasure in exposing to you my whole course of thought and conviction, as I have long wished to do to the public.

Eighteen years have elapsed since I quitted the beaten path in medicine. It was agony



to me to walk always in darkness, with no other light than that which could be derived from books, when I had to heal the sick, and to prescribe, according to such or such an hypothesis concerning diseases, substances which owed their places in the *Materia Medica* to an arbitrary decision. I could not conscientiously treat the unknown morbid conditions of my suffering brethren by these unknown medicines, which being very active substances, may (unless applied with the most rigorous exactness, which the physician cannot exercise, because their peculiar effects have not yet been examined) so easily occasion death, or produce new affections and chronic maladies, often more difficult to remove than the original disease. To become thus the murderer or the tormentor of my brethren was to me an idea so frightful and overwhelming, that, soon after my marriage, I renounced the practice of medicine, that I might no longer incur the risk of doing injury, and I engaged exclusively in chemistry and in literary occupations.

But I became a father: serious diseases threatened my beloved children,—my flesh and blood. My scruples redoubled when I saw that I could afford them no certain relief.

Where could I find assistance, sure assistance, with our theory of medicines, which rest only on vague observations; often even on pure conjectures: with these innumerable doctrines regarding diseases which compose our nosologies. He only can remain calm in the midst of such a labyrinth, who believes, without examination, all that has been said upon the virtues of medicines, because he meets it in a hundred volumes—who regards, as so many oracles, not only the definitions of diseases given by our pathologists, but also the pretended cures of these diseases, in accordance with arbitrary theories, with which our therapeutic works are filled—who does not attribute the instances of death which take place in his practice, to the habit of aiming, blindfold (so to speak)—who does not see that he ought to accuse the uncertainty and the impotence of his art, if in his hands acute diseases are aggravated and prolonged—if chronic affections are generally obstinate;—who ascribes the whole, death and aggravation, solely to the incurable nature of the malady, the disobedience of the patient, or other similar circumstances; and whose conscience is sufficiently easy to be satisfied with such excuses, and to continue to encoun-

ter diseases viewed through the prism of his systems, with medicines hitherto imperfectly known, the action of which is not without influence on life and death.

Where, then, can sure help be found? exclaimed the sorrowing father, overwhelmed with the complaint and suffering of his dear children. Everywhere around him he beheld the darkness and dreariness of a desert: no consolation for his oppressed heart.

Eight years of practice, pursued with the most scrupulous attention, had already convinced me of the impotence of the ordinary method of cure. I knew too well, from my own experience, what might be expected from the precepts of Sydenham and of Hoffman—of Boerhave and of Gaubius—of Stoll—of Quarin—of Cullen, and of Debaen. Perhaps, however, as many great men have already said, it is not in the nature of medicine itself to attain a higher degree of certainty.

Blasphemous, shameful thought! I exclaimed with indignation. What? could not the infinite wisdom of the Spirit which animates the universe, produce means of allaying the suffering caused by diseases which, nevertheless, it has permitted to afflict mankind?

Is it possible that the sovereign paternal goodness of Him, whom no name can worthily designate; who provides liberally for the wants even of animalcule invisible to us; who sheds with profusion life and well-being through all the creation—should be capable of an act of tyranny, and not have willed that man, made after his image, should be able, with the divine inspiration which penetrates and animates him, to find, in the immensity of created things, means suited to deliver his brethren from suffering often worse than death itself? Could He, the Father of all, behold with indifference the martyrdom to which diseases condemn the best beloved of his creatures, and not permit the genius of man (which, however, makes all things possible) to discover an easy and sure method of contemplating them under their real aspect, and of examining medicines to learn in what case each of them may be useful—may furnish a real and certain assistance? I had rather renounce all the systems in the world than admit such a blasphemous idea.

No! there is a God—a good God!—who is goodness and wisdom itself! There must, therefore, be some method of his own appoint-

ment, of contemplating diseases under their true aspect, and of curing them with certainty—a method which shall not be hidden in endless abstractions, and in purely imaginary hypotheses.

But why has this method not been discovered during the twenty or five-and-twenty centuries in which men have called themselves physicians? Because it is too near us, and too easy: because to attain it there is no need of brilliant sophisms, or seducing hypotheses.

Well, said I to myself, since there must be a sure and certain method of cure, as there is a God, the wisest and best of beings, I will quit the barren field of ontological explanations; I will listen no longer to arbitrary opinions, with whatever art they may be reduced into systems; I will no longer bow before the authority of celebrated names; but I will seek near at hand, where it ought to be found, this method of which no one has thought—because it was too simple, because it did not appear sufficiently learned, because it was not surrounded with crowns for the masters in the art of constructing hypotheses, and scholastic abstractions. It could be suited only to me who would not, to comply with a system, or to flatter a teacher, expose my children to the danger of death, with which they were threatened by the ordinary practice. Hence I derived no vanity from the little book in which I made known this method (*The Medicine of Experience*.) It sufficed me to have found it, to have presented it to my brethren under the simple forms which belong to truth, and to have opened to them a new path, as far as it is possible to do so by writing, that is to say, without demonstration, at the bed of the patient in an hospital.

My own entrance on this new path was by the following train of reflections. By what means, said I, shall I ascertain for what morbid states medicines have been created? Shall I employ *experimenta per mortes* in the diseases themselves! Oh, no! the five and twenty centuries during which this way alone has been followed, shew plainly enough that such experiments lead only to illusion, and never to certainty.

I must observe, thought I, the manner in which medicinal substances act upon the body of man, in the tranquil state of health. The changes which they then occasion do not certainly take place in vain; they must signify something, for otherwise, why should

they be effected? Perhaps this is the only language in which the substances can express to the observer the end of their existence; perhaps the modifications and the sensations which they produce in the organism of men in health, when their voice is not stifled by that of morbid symptoms, are the only language by which they can reveal to the unprejudiced observer their special tendency, the positive and pure energy in virtue of which they act upon the body, that is to say, destroy the harmony which constitutes health, and re-establish it when it has been troubled by disease. How, I continued, could medicines produce what they accomplish in diseases, otherwise than in virtue of this property which they possess of modifying the body of man in health, *i. e.* of producing disease? Certainly, they can cure only in this manner.

But if the effects which medicines produce on diseases, depend solely on the property in virtue of which they work changes (disease) in the healthy man, it follows that that substance, among the symptoms of which is found the aggregate of the characteristic symptoms of any malady whatever, ought to have the power of certainly curing this malady, since there is a very great analogy between the accidents to which this last gives rise, and those which itself excites in the healthy man. *It follows, in a word, that medicines can cure only diseases analogous to those which they are themselves capable of producing, and that they occasion only those morbid effects which they have the power of curing in diseases.*

If I do not deceive myself, I continued, it must be so. For otherwise, how should it be possible that the tertian and quotidian fever, which I radically cured some weeks ago by one or two drops of the tincture of cinchona, should offer symptoms almost identical with those which, yesterday and to-day, I have observed on myself, when, for experiment, I have taken in small quantities 4 drachms of good cinchona, being in sound health? After this, I set myself to collect the symptoms which had been observed, from time to time, to result from medicines introduced into the stomachs of healthy men, and which had been casually mentioned in books. But as I obtained, in this manner, only a very small number of instances, I began to try several medicinal substances on healthy subjects, and I observed that the symptoms they occasioned corresponded wonderfully with those of the

morbid states which they could easily and permanently cure.

I could not, then, do otherwise than regard as an incontrovertible proposition, that we ought to renounce all ontological discussion on disease, a subject for ever enigmatical,—that it is sufficient for him who desires to cure, to consider each malady as a group of symptoms and sensations, in order to be able to destroy it without resistance, with the aid of a medicinal substance capable of producing, by itself, analogous morbid symptoms in a healthy subject, always on the condition, that the patient avoids the appreciable causes of this malady, if he would have the cure permanent.

I discerned that this method of contemplating maladies, by embracing all the symptoms included in each particular case, was the only exact one, the only one likely to direct to a cure;—that the forms of disease admitted into our nosologies, *those portraits composed of detached fragments of different cases*, ought no longer to impede our forming a true idea of the diseases presented by nature, at the bed of the patient;—that therapeutic doctrines, with their imaginary indications of cure, could no longer lead the conscientious physician into error,—and that we need no longer lose ourselves in metaphysical and scholastic discussions on the first impenetrable cause of maladies, that hobby-horse of rationalism, which has never conducted to any but chimerical methods of treatment.

I discerned that the only method of cure was found without any addition on the part of man, without the least varnish of science. But this road had never yet been followed. I was obliged to venture on it alone—left to my own strength—aided only by my resources. I did so with confidence and success.

Choose the medicines according to the symptoms which repeated observation has shewn to be their natural effects on the healthy human body; give them in the case of disease which presents a group of symptoms comprised in the series of those which such or such a substance is capable of producing by itself, and you will cure the disease certainly, you will cure it easily. In other words seek the medicine which, among the symptoms excited by it in the body of a healthy man, presents most completely the aggregate of those presented by a given case of malady, and that medicine will effect the cure with certainty and ease.

This law, which I have elicited from the very nature of things, I have now followed for many years, without ever having found it necessary to revert to the ordinary medicine. For twelve years I have made no use of purgatives to evacuate the bile or mucous, no cooling drinks, no resolvents nor incisives, no antispasmodics, no sedatives, no narcotics, no irritants, no tonics, no diuretics, no sudorifics, no rubefacients nor blisters, no leeches nor cupping glasses, no cauteries;—in a word, none of those methods which the general therapeutics of different systems prescribes, to fulfil imaginary indications of cure. For a long time I have cured solely in obedience to the law of nature which I have just announced, and from which I have not departed in a single instance.

And what has been the result? It has been what it ought to be. I would not exchange for all the most vaunted blessings of the world, the satisfaction which I have derived from this method.

In the course of these researches, which have required so many years, I have made an important discovery. I have observed that, in acting on the healthy man, *medicinal substances give rise to two opposite series of symptoms*, some of which appear immediately, or very shortly after the substance has been introduced into the stomach, or placed in contact with any part whatever; whilst others, entirely contrary, manifest themselves shortly after the disappearance of the former. *I have determined, moreover, that the only case in which the medicines afford permanent relief, is that in which there is an accordance between the symptoms occasioned during the first hours of their action on the healthy subject, and those of the disease which we would oppose*; because, then, this last is annihilated with an incredible promptitude by the very analogous malady to which the medicinal substance gives rise. This is what I call the curative or radical method, because it alone cures in a durable manner with certainty, and without bad consequences.

On the other hand, I have also observed (what it is now easy to foresee), that, following the contrary course, which is that adopted commonly by the schools (*contraria contrariis curantur*), that is to say, in opposing the primitive effects of medicines to contrary morbid symptoms, as, for example, opium to habitual sleeplessness or chronic diarrhœa, wine to an inveterate debility, purgatives to



habitual costiveness, we only obtain a palliation, an alleviation of merely a few hours, because after this time has elapsed, the second period of the medicinal action arrives, which brings the contrary of the primitive effect; *i. e.* a state analogous to that of the disease we oppose, and which consequently cannot fail to increase the disease.

Whenever the ordinary practice encounters symptoms by medicines, it does so only according to rules sanctioned by custom; *i. e.* in a palliative manner. Hitherto it has not known the curative method which I have just indicated. But this discovery is so important that, if put in practice, experience would soon teach every one that it is only in applying medicines according to the curative method (*similia similibus*) that a durable result can be obtained in a short time, and by the aid of very weak doses; whilst the palliative method, followed by all physicians without exception, can relieve only for a few hours, after which the evil re-appears more powerful than before—unless, which often happens, the physician prolong this transient amelioration for a few days, by repeating, and each time augmenting, the dose. But, on the other hand, by these strong doses of medicine, which are not curative nor homœopathic, he excites, as consecutive effects, new morbid states, which are frequently more difficult to cure than the original malady, and which not unfrequently terminate by death.

We see, without further argument, that this palliative method cannot be at all efficacious in chronic diseases, nor restore to perfect health those afflicted by them. Experience also teaches us, that hitherto no chronic affection has been cured in a short time by medicine; and if it happens that patients sometimes are re-established, this result is due to a fortunate change produced spontaneously by nature, or by a suitable medicine, which has accidentally been included among those which have been used, or by some other fortuitous circumstance.

Besides these injuries (often irreparable) which the palliative method inflicts on the health of man, it has the further inconvenience of consuming an incredible quantity of expensive medicines, which it is obliged to lavish in doses, sometimes enormously large, to produce only some appearance of a favorable result. Thus we see Jones employing, in London, 100 lbs. of cinchona in a year,

and there are physicians who annually require several pounds of opium. It is precisely the contrary with the curative method. As it requires only the least medicinal excitement promptly to extinguish an analogous morbid excitement, the necessary quantity of good medicinal substances is reduced to so small an amount, even of those in most frequent use, that I hesitate to mention even an approximation, from the fear of causing too great astonishment.

In following this method, which differs from all others, which is almost entirely opposed to them, the physician cures with surprising certainty even the most inveterate chronic maladies, and *when*, among well-known medicines, he finds one which perfectly suits the case, he accomplishes the cure in an incredibly short time, without leaving any pain, or any inconvenience.

Now, if the principal, the sole mission of the physician is, as I believe it to be, to cure diseases,—to deliver his brethren from a crowd of evils which prevent their tasting the pleasures of life,—often rendered existence insupportable,—and frequently expose their life to danger, or subvert their reason,—how can he, in whose bosom beats a heart endowed with sensibility, or burns with the smallest spark of those noble sentiments which inspire in man the desire of being useful to his fellow creatures, hesitate for a moment to choose a method infinitely better than all others, and to trample under foot the dogmata of the schools, even though they boast of a thousand years' duration? The schools teach us not to satisfy our conscience by curing men; but they teach us what we must do to present to their eyes the appearance of wisdom and depth. It is only the man devoid of energy who regards destructive prejudices as holy and inviolable, simply because they exist; the truly wise man, on the contrary, tramples them joyfully under foot, that they may give place to eternal truth, which needs not the sanction of the lapse of time, nor of the attractions of novelty or of fashion, nor of the declamations of party spirit.

It was necessary that some one should break the ice, and I have done it. The way is now open. Every attentive, zealous, and conscientious physician may freely pursue it. If the path which I discovered, while setting at defiance all prevailing prejudices, and simply contemplating nature, be as directly at variance with all the dogmata of the schools, as

were the bold sentences which Luther nailed to the Schlosskirche of Wittenberg opposed to the spirit of a crippling hierarchy, the fault lies neither with Luther's truth nor mine.

*Refute these truths, if you can, by shewing a still more efficacious, certain, and agreeable method than mine; refute them not by words, of which we have already too many.*

But if experience should prove to you, as it has done to me, that my method is the best, make use of it to save your fellow creatures, and give the glory of it to God.

And you, my dear friend! whose mild Melancthon-soul would willingly unite opposing parties,—since now, for once, the false will not blend with the true,—suffer the guileless seeker of truth, who cannot swerve from his convictions or be seduced, by glare of false and vain systems,—even though you cannot give him all your countenance,—yet suffer him hopefully to direct his earnest gaze to the dawning morning red—the harbinger of *certainly* approaching day.

#### VALUABLE ADVICE.

*The New York Journal of Medicine for March, 1849, contains an address to the Graduates of the College of Physicians and Surgeons of New York, at the commencement held March 12th, 1846. By John B. Beck, M. D., which furnishes valuable advice to young Physicians.*

We extract from that address the following, which we hope will be profitable to our readers.

"And first, and above all, let me beseech of you, not to consider, because you have gone through the round of study prescribed by this Institution, nor yet because you have received the degree of Doctor in Medicine, that your education is now completed. If you do, notwithstanding all the time and labor you have expended, you had better at once abandon the profession and undertake some different occupation. Valuable as lectures are, they are, nevertheless, to be looked upon by the student *simply as the preliminary means by which he may be enabled to perfect himself afterwards in a knowledge of his profession.* They are merely the guides to show him how he is to pursue the never-ending course of self-instruction which he ought to propose to himself. The instruction of others never can make a man a physician. That he must make himself—and to do it requires a kind of study and training very different from that of listening to the prelections of the lecture-room. When

you leave, therefore, this seat of learning, consider that you are merely changing the mode of your studies, and that you are now beginning a new and higher course of instruction. If you are deeply imbued with this feeling, every case that may present itself when you get into practice, will afford you ample scope for the exercise of all your faculties. The practice of medicine is not a mere matter of routine. The same disease occurring in different individuals is modified by a thousand different circumstances. The age, sex, habits of life, season of the year, climate, all exercise a controlling influence over its character, and accordingly demand a modification of the treatment. Every case, therefore, should be studied by itself, and should be made the subject of profound thought and investigation. If you pursue this course, you will find not merely that the practice of your profession is one that requires incessant study, but that it is one of surpassing interest.

"With regard to the modes of conducting your studies, so as to yield you the greatest amount of profit, let me suggest to you, in the first place, to lay it down as an invariable rule, that when you undertake the study of a subject, to do it thoroughly; and in doing this, I do not mean that you should merely acquire a knowledge of all the facts connected with it, but that you should investigate as far as possible the general principles running through these facts. There is nothing so destructive of the tone and vigor of a man's intellect, or so detrimental to his advancement in knowledge, as to rest satisfied with vague and superficial notions. When he comes to turn his supposed knowledge to practical account, every thing will be hazy and misty before him, and his action will be uncertain and inefficient. Endeavor, then, to acquire the habit of hanging on to a subject until you obtain clear and precise ideas in relation to it. Once acquired, you will find it of incalculable value. The very process of acquiring it will invigorate your understandings, and instead of retarding, as might be supposed, will accelerate with tenfold rapidity your subsequent acquisitions. Recollect that all knowledge is more or less connected, and the thorough mastery of one subject, with its facts and principles, will really aid you more in your progress than a vague and shadowy acquaintance with the whole circle of the sciences."

"Let me recommend you to practice the art of writing. Every physician, whether he be ambitious of the honors of authorship or not, must now and then, at least, put his ideas upon paper for the purpose of being communicated to others. If he do this at all, he ought certainly to do it in such a way as not to disgrace either himself or the profession. Now, it is with writing as with every thing else. No man can do it well unless he make it a habit, and every student should, therefore, be in the daily practice of putting his thoughts upon paper. In a very short time this will impart an ease and facility which will render writing a pleasure rather than a labor. With



regard to the style which you ought to cultivate, there are three things which I would more especially urge upon your notice as eminently essential. 1. *Perfect simplicity.* By this I mean the avoidance of pedantry, bombast, and all attempts at fine writing. These are inconsistent with the dignity of science, and are as opposed to a correct style as elegance and grace are congenial to it. 2. *Perfect intelligibility.* This is a cardinal feature in a good style, without which, in the present day at least, a book will not be read. The press is too prolific of books which can be easily understood, to expect the reader to stop and spell out his way to the meaning of an author. Some men, I am aware, plume themselves not a little upon the obscurity of their style, and flatter themselves that it is an evidence of their profundity. Do not, gentlemen, envy or emulate such profundity. You will generally find it slumbering away its existence in the dusky garret of the printing shop, or, perchance, making its way into daylight through the kind offices of the trunk-maker. 3. *Perfect integrity.* By this I mean a true style, in other words, that a style should be such as not to convey a double, or an exaggerated or a lessened idea—but that it should convey “the truth, the whole truth, and nothing but the truth.” The importance of this feature in the style of a medical writer, must be self-evident. An erroneous idea conveyed in a medical work, either from design or inattention, may prove the source of incalculable mischief. I am the more desirous of calling your attention to this point, because the violations of it are, I fear, too frequent. Men even of upright intentions and with an honest desire after truth, not unfrequently give such a coloring to their statements as convey impressions very wide of what was, perhaps, intended, and certainly very wide of the truth. Let precision of thought and precision of language, then, characterize every thing that you write, and let the whole be conveyed in a style simple and intelligible.

“In what I have thus far suggested to you, gentlemen, I have looked upon you merely as students of your profession, and I trust no period of your lives will ever arrive when you shall divest yourselves of that character.

“But you are also to be *practitioners of medicine*, and as such your ambition of course ought to be to render yourselves distinguished and useful. To enable you to become so, permit me to make one or two suggestions.

“In the first place, cultivate the faculty of *observation*. By many, it is supposed, that this is the exclusive gift of nature and not improvable by art. Differing as men do undoubtedly in their powers in this respect, there still can be no question, that much may be done to improve them, by appropriate discipline and cultivation. To dwell upon the particular means by which this is to be accomplished would occupy too much time on the present occasion. I cannot, however, refrain from suggesting, that it is not to be done as a matter of course, merely by the multiplicity of the subjects for observation which may be presented to you. This is, indeed, the common

opinion, and the public suffrage is accordingly too apt to be given in favor of those whose opportunities are the most extensive. The physician, therefore, who sees the greatest number of patients, is generally supposed to have observed the most, and to be the most experienced. Nevertheless, this is frequently a great error, proved by every day's experience. To have the opportunity of observing, is one thing; to observe, is another; and the observation of one case, correctly and thoroughly made, yields a richer harvest of knowledge and experience than do years of ordinary practice by an unobserving practitioner; and the history of one disease, or of the effects of a single remedy, given by the hand of a master, confers more lasting and real benefit upon the science and the world than ages of the experience of ordinary men. In fact, there is such a thing as seeing too much; and the rapidity and even hurry consequent on the attendance upon a great number of cases, is utterly fatal to that close and detailed investigation, without which observation is of no sort of value. Instead of following nature and exploring the peculiarities characterizing individual cases, every thing is viewed in the wholesale way, and remedies are prescribed accordingly. Now, it is very evident that such practice, however extensive, can never make an enlightened physician. In fact, the more he sees in this way, the less likely is he to become so. It is an interesting fact that Hippocrates practised only in small towns, not one of which, it is affirmed, was of itself able to support a physician. It is not, therefore, the mere amount of cases, or the extent of his opportunities; it is the capacity of observing and the power of extracting from each case every thing that is valuable, that forms the great physician. To the young practitioner just commencing his career, I do not know anything so truly encouraging, as the consideration of this very circumstance. During the first few years of his professional life, instead of repining at his want of business, he should recollect that this is a wise allotment, intended for his ultimate benefit. If he rightly improve the leisure he then enjoys, he has it in his power to make himself all that his highest ambition can crave.

“But, gentlemen, you will find the observation of facts of comparatively little value, unless you possess the power of *reasoning* correctly upon them, and the culture of this faculty should be another object of your ambition. When I speak of the power of reasoning, I do not mean the ability to speculate or frame theories, but I mean the power which shall enable a man to compare individual facts, and draw from them just and legitimate conclusions. Important as observation is, it is chiefly so as forming the basis of reasoning; and its being so, is the main reason why accurate observation is so invaluable. The necessity and importance of cultivating this faculty by the young practitioner is self-evident. The whole of practical medicine is, or ought to be, an exercise of this faculty, and other things being equal, just in proportion as a physician is gifted with this

talent will he become pre-eminent. As I have already stated, the practice of medicine is not a mere matter of routine. No two cases are exactly alike, and the same disease occurring in different individuals, presents itself under different forms and modifications, and in the just appreciation of these differences and modifications, and in the nice adaptation and adjustment of remedies to them, a constant exercise of the reasoning powers is called for. It is not, however, in ordinary practice that the necessity of the reasoning faculty appears most striking. To the enlightened physician, questions of grave import are continually presenting themselves, upon which he is required to give an opinion, and which, to be of any sort of value, must be the result of more or less elaborate trains of thought and reasoning.—Questions in medical jurisprudence, for example, are only to be determined in this way. In cases of this kind, mere science, however profound, mere learning, however extensive, are not sufficient. It requires the exercise and application of a severe logic to arrive at just conclusions. By the absence of this, amid all the parade of learning, juries have been misled; life and character have been jeopardized; justice has been evaded, and the professional witness disgraced."

"There is only one other incentive which I shall offer to show the necessity of cultivating the power of close and accurate reasoning, and this is the incessant tendency which there seems to be in our profession to indulge in theories and hypotheses. From the remotest periods down to the present day, this has been the current vice of physicians. Why this has been the case, is a subject of interesting inquiry, and would lead to many important views of our science. This, however, is foreign from my present purpose. If these theories had been confined to subjects of abstract speculation alone, their consequences would have been as harmless as their textures were frail. Unfortunately, however, they have formed the basis of modes of practice, under the operation of which hundreds and thousands of human beings have been hurried into premature graves. Now, how is any correct judgment to be formed concerning the respective merits of these theories and practices except by an observing, thinking and reasoning mind, which shall be able to analyze the principles upon which they are founded as well as to detect the fallacies by which they are supported.

"Again, gentlemen, if you hope to succeed as good practitioners, cultivate a *generous love of your profession*. By this I do not mean that love of an occupation which yields a man great pecuniary rewards, nor yet that love of it which arises simply from habit or long-accustomed use. To inspire either of these requires neither learning, nor talent, nor generous feeling. I mean something nobler than this. I mean that love of your profession which shall induce you to devote all your faculties to the cultivation of it, and which

shall inspire you with the lofty ambition of signalizing yourselves in it, by improving the science and benefitting mankind. Now the only way to do this, is to consider your profession as a *learned one*. Without learning, no just conception can be formed even of the *nature* of medicine as a *science*, while the connection between principles and the application of them can never be appreciated. Hence, without this, it must be practised as a mere art or trade, and the interest taken in it can be nothing more than that taken in any ordinary occupation or labor. More than this, in the practice of medicine there are so many things positively disgusting; there is so much of actual suffering to be witnessed; so much of frailty and vice to become privy to; so much of caprice and even insult to be encountered; and besides this, so many humiliating offices to be submitted to, that were this all, no man of generous mind would be found in the ranks of the profession. Viewed, however, with the eye of philosophy, and with the cultivation which learning engenders, all these disadvantages are as nothing. It is found to be a noble science, involving subjects of the highest interest, and the most momentous import. Every practical detail is found associated with some interesting fact in relation to the animal economy, or with some important principle in the management of disease. The humblest offices rise into consequence, and everything is teeming with interest and instruction. Every fact, however trivial or apparently unimportant, calls into exercise the power of observation, and in its wide spread relations to other facts, supplies incessant materials for all the powers of thought and reason. Thus it is that the glow of enthusiasm is enkindled, without which genius is cold and science barren. In this way it is, that learning creates a love of the profession, which can be acquired in no other way; and in no profession is such enthusiasm so essential, as that of medicine. A science, boundless in its extent; and in many respects most abstruse in its nature; built upon long-continued and repeated observation; requiring aids and helps frequently most difficult of attainment; *nothing* can be accomplished without zeal and devotion, and *with these*, it is truly astonishing what may be done. Inspired with these, even ordinary intellects have performed prodigies and left behind them imperishable monuments of labor. To the young practitioner of medicine it is hardly necessary to say, how absolutely essential it is that he should cultivate such a love of his profession. If in the uncorrupted period of his existence he do not acquire it, it is in vain to hope for its attainment in after-life. As he advances in years, other feelings and passions gain the ascendancy, and he will find, perhaps before he is aware of it, that he is pursuing his profession with no higher motive than that of gaining consequence in society, or of amassing a fortune. From such a man, science has nothing to hope, and he gives to the world and to his profession nothing but the influence of a barren and bad example.

"But, gentlemen, I must bring these desultory observations to a close. Before I do so, however, let me urge upon you, amid all your acquisitions—amid all the honors and success, which I trust may flow in profusion upon you, to *cultivate a spirit of humility and modesty*. Recollect that this is the gem, which shines the brightest in the crown of the greatest men that ever adorned our nature. Look at Newton! Although by his wonderful intellect he towered so immeasurably above the rest of mankind, yet his unaffected modesty raised him still higher in the scale of excellence. And what think you was the reason? Why, his eagle glance had pried into so many of the mysteries of nature; he had ascended Pisgah, and had seen so many of the wonders of creative power before him, that he was humbled with the consciousness of his own weakness and ignorance, and bowed with a lowly spirit before the great and incomprehensible Creator of all things. And so it ought to be, and will be with every right-minded man. The farther he advances in the path of knowledge, the less will he think of his acquisitions, and the more deeply will he feel how narrow and feeble his powers are, and how little, very little, even of the sciences well understood, he can hope to compass. I am the more anxious, gentlemen, to urge upon you the cultivation of such a spirit as this, because I am convinced it is the offspring, as well as the ornament, of true knowledge. If you possess this spirit, you will not arrogantly set yourselves up to decide upon questions beyond your comprehension. Above all, you will never suffer the pretensions of science to sit in judgement upon the Almighty. With regard to the Bible you will reason thus—Here is a book which professes to be written under the inspiration of Heaven. If it be so, (and of this the evidence is overwhelming,) every word of it must be true; it cannot be otherwise—and you will give to it your entire and unqualified belief. And you will not permit any apparent discrepancies between it and the pretended discoveries of modern science, to shake your belief. In the spirit of true philosophy as well as of true religion, you will confess that science is still in its infancy. That man's powers are at best feeble and limited, and that it would be profanity, as well as folly, to set up these against what you believe to come directly from the Almighty. Under the influence of such a spirit as this, too, gentlemen, I conceive you will best be enabled to perform all your relative duties. To your professional brethren, you will extend all the offices of courtesy and good feeling. To your patients, you will devote all your best energies. You will look upon them not merely as the subjects of scientific and professional interest, but you will sympathize with them as partakers of the same common nature, and destined to the same end as yourselves. While to the public, you will set a bright example of blended science and virtue.

"Before I close, let me throw out one word of encouragement, in relation to your future prospects. There is nothing so common for young men just entering upon life, and espe-

cially those of enthusiastic minds, as to call up to their fancies, the numerous difficulties and discouragements which are to obstruct their career. They look around them and see the whole world in action. Every post of honor and of emolument is already occupied. Every avenue to fame and fortune is already crowded with aspiring candidates. They turn with disgust from the scene—they despond, and they begin to imagine that success is impossible. Now, all this is founded on mistaken and imperfect views of human life. A few brief years will level all these distinctions. As you advance, you will find all the busy actors who now so greatly fill your imaginations and excite your fears, sinking, one by one, and leaving vacant more than enough to gratify your largest ambition. Let not, then, these considerations discourage you. Before you are aware of it, opportunities of distinction will present themselves, and the only question then will be, are you prepared to seize the proffered honor. The early part of your lives is the one, as a general rule, the best fitted for study and exertion, and if you loiter away that precious period in idle and vain forebodings, or what is worse, squander it in indolence or dissipation, you will find honor after honor eluding your feeble grasp—fortune will spurn you, and place the crown on other and worthier brows. Begin life, then, with a manly courage. Cast behind you that cold-blooded philosophy which would teach you that you are not to expect success. Recollect that it is a law of the Almighty himself, verified by the whole experience of mankind, that honest endeavor, with a humble reliance on Providence, will sooner or later meet with its reward, and you need not fear that you will be made exceptions to the general rule. It only remains for me now to bid you an affectionate farewell."

#### EXTRACT FROM AN ADDRESS ON HOMŒOPATHIA, BY THOMAS HAYLE, M. D., OF ENGLAND.

"While I was doubting," he writes, "a copy of Hahnemann's Organon was sent to me, and being much struck with his arguments, I determined to give his medicines a trial. The great stumbling block was the smallness of the dose. I did not believe that such a dose could have any action at all; at the same time clearly saw that it could easily be proved whether it acted or not. I had only to make the experiment. Accordingly, I began with cases which I had given up as incurable, and submitted them to homœopathic treatment. I soon obtained results which gave strong presumptive evidence of the action of the remedy—results, at least, were obtained, which were attributable neither to imagination nor diet. The patients did not know what they were taking, and they had been unaffected by previous treatment. It was, of course, likely, that, if their imagination had been the cause of the improvement, this cause would have acted during the long allopathic treat-



ment which I had previously administered. As to diet, no change was made; and the duration of the treatment was often too short for it to have any influence. Many cases of amenorrhœa, for instance, of long standing, were relieved in two or three days after the treatment commenced. There were also many cases of an invariable and long-established order of symptoms, where speedy results, affecting and destroying this order, occurred. . . . The result of my trials, on cases which I deemed incurable, was, that the coincidences were strange, and so frequent as to warrant my proceeding with the trials in slight cases of an acute character."

"Nor is the evidence of the multitudes of regularly educated medical men, who have examined, approved, and adopted the homœopathic principle, to be overlooked. Many of them are men who had already reaped the highest rewards their profession could bestow, who had everything to lose, and nothing to gain, by a change, and all of them would have been entitled to the attention of the medical world, had they sought it by the publication of their ordinary medical observations in the periodicals of the profession. Is all testimony to be disbelieved the moment it testifies to facts of an extraordinary character? Is that asserted with regard to the homœopathic principle and minute doses, which Hume asserted with regard to miracles, that no testimony can prove their truth? Hume himself must have been silenced had the defenders of miracles been able to say to him what we say to you, 'We will reproduce the facts to which we testify before your eyes.' Let it be remembered that the strangeness of a fact occurring in an experimental investigation, is a guarantee for its being rigidly and jealously examined; and the reception of it by practical and well-informed medical men, is a strong argument for its truth. In speculative matters this, I am aware, would be no argument at all; but in a practical matter, where the facts are reproducible, and can be repeated with endless variations, it is of the greatest force. All, however, that is requested of you, of deference to testimony, is to inquire for yourself whether these things be so or not. It is not belief of the testimony that is asked, but a trial of it. This request cannot be consistently refused, unless it be urged that the testimony is worthless, or the facts trivial or impossible. That the facts are trivial and deserve no attention, will not be maintained by any who considers that the happiness of the healthy and the existence of the sick hang upon them. Let me then press upon you this inquiry, in perfect confidence as to the results. It is not one of a laborious or complicated character. Let belladonna in the small doses recommended by Hahnemann, be given in scarlet fever; cynanche tonsillaris, or erysipelas, especially when there is any affection of the brain; aconite, in cases of local inflammation, with inflammatory fever, and the results will be perfectly conclusive. But as a consequence of the action of the medicine in these doses being proved, and if my life were

my own, I would cheerfully stake it on the result, the admission of the homœopathic principle follows as a necessary consequence. If these minute doses have any action at all, they must act homœopathically. Take the *Materia Medica Pura* of Hahnemann, and try them on any other principle, and they will not act at all. Try them on the perfectly healthy body, they will rarely have any effect at all in a single dose. They require the presence of a peculiar pre-disposition before they can act; that predisposition shewing itself in symptoms similar to those produced by the medicine, in a large dose, in health. Try them on the enantiopathic principle, or that on which opium is given in sleeplessness to procure sleep, and the man will remain sleepless still. The same negative result will follow if they be administered on the allopathic principle; and thus the smallness of the dose, if it has drawn upon the system the ridicule which arises from the violation of preconceived ideas, has at least this advantage, that it discloses its principle of action, and thus proves the truth of Hahnemann's assertion. How easy, therefore, does it now become, for those who inquire into this subject, to decide upon what cost him such laborious and persevering investigation.

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